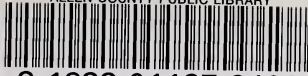


M. L.

Gc
974.202
B75d
1771725

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01187 8409



Digitized by the Internet Archive
in 2015

<https://archive.org/details/annualsofbrentwo00dean>



ANNALS

OF THE

BRENTWOOD, N. H.

CONGREGATIONAL CHURCH AND PARISH.

BY

BENJAMIN A. DEAN.

Epist N. H.

BOSTON:

PRESS OF T. W. RIPLEY, 138 CONGRESS STREET.

1889.

2000

1000

1000

1000

1000

1771725

842087

.22

1:
Annals of the Brentwood, N.H., Congregational
church and parish.. Boston, 1889.

SHELF CARD

377955



1894

1894

1894

ANNALS

OF THE

Brentwood (N. H.) Congregational Church and Parish.

[**Sources and References:** Town, Parish, Society, and Church Records of Brentwood, Exeter, Kingston, the Hamptons, and other towns; N. H. State and Town Papers, especially vols. 9 and 11; Original Papers at Boston Public Library, Concord Historical Rooms, and State House; and in hands of Mr. Winthrop Dudley and Miss Mary A. Sanborn, of Brentwood; Miss Sanborn's 43 years' Records of Church Matters; N. H. Repository, 1847; Rev. James Boutwell's Centennial Discourse, 1851; Hazen's N. H. Ministers; the County Records of Deeds and Wills; also Town Histories, Family Genealogies, and Cemetery Inscriptions.]

IN 1731 those families of Exeter who lived from 3 to 6 miles west of the Meeting House began to meet for public worship (having preaching, it would seem) at the house of Edward Colcord, Jr., which was on the north side of the road at what is now called Marshall's Corner, at the highest point of the road. In 1735 they united with several families in the south-east, part of what is now Brentwood, in erecting, directly opposite said Colcord's on that rising ground between the present Jonathan Robinson's and William Hook's, a Meeting House. March 20. "Sundry persons belonging to the west end of the town" (this band) petition "that the town would consider the difficulty they are under in going to the public worship of God in the winter time, and that they would allow them something towards the maintaining of a Minister among themselves the next winter." March 31. Exeter Parish refused their request. 1737, March 15. Parish is petitioned again "by more than 10 freeholders," of the same locality, "to make them some allowance towards finishing their Meeting House and supporting the charge of hiring a Minister for some part of the year." March 28. Petition again refused. 1738, June 15. The Town voted that the 2 miles strip of "perpetual commonage" on the western end of the township be laid out and divided among the inhabitants. Sept. 26, 1738. Forty-two inhabitants of the same neighborhood now petition the town to be set off as a separate parish, with the bounds about the

CHAPTER

1900

CHAPTER 1900: THE HISTORY OF THE UNITED STATES

CHAPTER 1900: THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. From the first European settlers to the present day, the country has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution and the Civil War were pivotal moments in the nation's history, shaping its identity and values. The 20th century brought significant social and political changes, including the rise of the Progressive Era, the Great Depression, and the American Civil Rights Movement. Today, the United States continues to be a dynamic and influential nation, facing new challenges and opportunities in the global context.

The history of the United States is a story of growth and change. From the first European settlers to the present day, the country has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution and the Civil War were pivotal moments in the nation's history, shaping its identity and values. The 20th century brought significant social and political changes, including the rise of the Progressive Era, the Great Depression, and the American Civil Rights Movement. Today, the United States continues to be a dynamic and influential nation, facing new challenges and opportunities in the global context.

The early years of the United States were characterized by exploration and settlement. European explorers like Christopher Columbus and John Cabot discovered the New World, leading to the establishment of colonies. The colonies grew into a nation, and the American Revolution was fought to secure independence from Britain. The Civil War, fought between 1861 and 1865, was a pivotal moment in the nation's history, as it resolved the issue of slavery and preserved the Union. The Reconstruction era followed, a period of rebuilding the South and integrating African Americans into the nation's political and social life.

The 19th century was a time of rapid expansion and industrialization. The United States grew from a small coastal nation to a continental power, with the discovery of gold in California and the opening of the transcontinental railroad. The Industrial Revolution brought about significant changes in the economy and society, with the rise of factories and the growth of the middle class. The Progressive Era, which began in the late 19th century and continued into the early 20th century, was a period of social and political reform. Progressives sought to address the problems of industrialization, such as child labor and monopolies, and to improve the lives of the poor.

The 20th century was a time of great change and challenge. The United States emerged as a world power after World War I, and its role in the world became increasingly significant. The Great Depression, which began in 1929, was a period of economic hardship that led to the New Deal, a series of programs and reforms designed to provide relief and recovery. The American Civil Rights Movement, which began in the 1950s, was a struggle for equality and justice for African Americans. The Vietnam War, which began in 1955, was a controversial conflict that ended in 1975. The 1960s and 1970s were also marked by social and political changes, including the rise of the counterculture movement and the Watergate scandal.

Today, the United States continues to be a dynamic and influential nation. It faces new challenges and opportunities in the global context, including the rise of China and the impact of climate change. The United States remains a leader in many fields, including science, technology, and culture. The history of the United States is a story of growth and change, and it is a story that continues to unfold.

same as the present Brentwood. A third of these, with their wives, became, later, members of the Brentwood Church. They say in petition: "We * * * for divers years have labored under inexpressible disadvantages," specially "because of great distance from the public Meeting House, so that even in the summer season we and our families cannot attend regularly and constantly on the public worship of God, as we would do; and in the winter season, for divers years past, have thought it best to be at the expense of supporting preaching amongst us without any abatement of our Rates to the support of the Ministry [*i. e.*, at Exeter]; and having made some provision and been at some cost toward building a Meeting House among us." They say, "We are desirous, as soon as may be conveniently, to settle an Orthodox Gospel Ministry among us." The warrant of Nov. 7 had this request, which, Nov. 14, the town rejected. However, it voted to have one-third of the school money expended at this "western end of the town," and this shows its populousness. 1739. Among those petitioning to be annexed to Massachusetts were fifteen who, later, became members of the Brentwood Church. 1740, Oct. 1 and 3. Mr. Whitefield preached at Hampton, on the green, to a numerous audience. 1741, Jan. 8 and 9. Mr. Tennent preached at Hampton. Feb. 26. Public Fast on account of War with the Indians. 1742, Jan. 28. Thirty inhabitants in the western part of Exeter ask to have a Town Meeting warned forthwith; they again ask to be set off, naming bounds. For seven years they had been paying their Exeter Parish tax, and also "carrying on, at their own charges, at their new Meeting House, the public worship of God, through winter, spring, and fall;" and "the Minister who had hitherto preached to them was, at their earnest desire, willing to continue with them in the Ministry." Feb. 22. Exeter granted the petition, with these bounds: "Beginning at the head of New Market line, then running on a south line to Exeter Great Fresh River, and then half a mile up said River, and then south to Kingston line, and so to the head of the Township; * * * provided that the aforesaid Parish do settle an Orthodox Minister of Christ, and maintain and support the same, and all other Parish charges within the same, of themselves." To this vote Timothy Leavitt and 17 others "enter their dissents." These wanted a parish of smaller area, all of it within about two miles of their new Meeting House. They would take the eastern half, and leave by itself the western half, which was more thinly settled and farther from meeting. But the majority of the petitioners wanted both halves in the new parish, making its centre two or three miles west of the new Meeting House.

Among the reasons why each settler strove to secure the place of worship near him were the extreme difficulty of the roads, and especially the *perils from the prowling Indians*; two years later war was proclaimed with France, an ally of the Indians; four years later Ensign John Dudley's house (a half mile south of this Meeting House of 1735) was appointed a "Garrison House," and about this time there were several other Garrison Houses within a mile or two. During the three or four previous decades, and within the

range of 25 miles from this place, some hundreds of settlers had fallen or been captured by the Indians. About 20 of the 60 male members of the "Union" Church were in the military service some time during the next 16 years.

March 11. Forty men send a counter petition to the General Court of the Province of New Hampshire, that "as we have erected a House for the public worship of God in the most convenient place as we then and now think," the petitioners for the larger area have not their request, "till we can appear and are heard against it."

March 17. Fifty-four freeholders—thirteen of whom afterwards joined the Brentwood Church—petition the General Court for incorporation as a Parish. They say that for the most part they live above five miles from the Exeter Meeting House; and they ask that these forty counter petitioners of March 11 be required to file their objections in some public office.

Next, through a petition of more than thirty freeholders, who aimed to annul the Town action of Feb. 22, a Town Meeting was held May 17, in which this aim was defeated.

May 20. The same ones, led by Andrew Gilman, ask the General Court to let them "poll off" to the old town of Exeter, if the Brentwood Parish line is fixed.

Next, June 7, seventeen of these send, at their own charges, two of their leaders to plead before the General Court for their smaller parish.

1742, June 26. This Town action of Exeter was confirmed by the General Court in an Act incorporating the "Parish of Brintwood," and empowering four men to go, according to petition of a majority of those within the larger area, and determine where the Meeting House should stand.

July 19. The first legal Parish Meeting was held "at the Meeting House."

"Put to vote that preaching be held and maintained by a Parish charge in the Meeting House in the Parish; and passed in the negative."

Aug. 9. Voted, "That there be money raised—£100—for the hiring of a Minister one quarter of a year to preach in the Parish." It was raised by "Rates," and there were 126 tax-payers.

Timothy Leavitt, Edward Colcord, and James Dudley, Jr., chosen a committee to agree with minister; preaching to be held one half of the time on the north side of the river, and the other half on the south side; selected the Meeting House for the north side, and Nicholas Gordon's house for the south side. Much of the south side was inaccessible to the Meeting House.

Rev. Elisha Odlin, of Exeter, received this year £66 for preaching in Brentwood.

Sept. 13. Voted for minister's pay each Sabbath £3, in bills of old tenor (worth, perhaps, \$4).

Nov. 1. Voted—25 "entering their dissents to the whole meeting"—that the Meeting House be erected two miles west of Brentwood's east line, and midway between Kingston and Epping lines; and a man was chosen to make return of this site to the General Court Committee of Determination.

On the same date Exeter chose Samuel Gilman its agent to General Court concerning its Brentwood Parish line.

Nov. 15. Voted—14 dissenting to all proceedings—that the parish shall continue the preaching as before on each side of the river till Annual Meeting (March 22); and that the selectmen shall call a minister.

Nov. 16. Forty-five families, joined later by 12 others, wishing "to continue the public worship of God in the present Meeting



House which some years past they erected," and where they "have carried on the public worship at their own cost," petition the General Court that they "may be free from all charges to any other house that shall be built," and that they may be set off as a separate Parish. Nov. 23. Petition of Humphrey Wilson and others, asking to be exempt from the charges of building a Meeting House; voted that the petitioners serve the selectmen of Brentwood with a copy; general hearing to be in January. 1743, Jan. 12. Rev. Joseph Whipple writes in "almanack": "Brentwood Parish on Religious Accounts: I preach A. M.; Mr. Webster, P. M." This seems to have been a Fast looking towards calling a minister. A little later, like "religious exercises" were held here by Revs. Moody, Fogg, Seccombe, and Coffin. Feb. 1. The General Court Committee for fixing the Meeting House site were Richard Wibird, John Downing, George Walton, and Jonathan Thompson. All but the first came, and were taken over the parish by the selectmen; and then decided that the site should be on the west side of the "Gully," where the church edifice now stands. Feb. 3. Parish meeting warned, and Feb. 14, committees chosen to get a deed of the land which was fixed as the site; and to employ men to get timber and all other stuff needed for building; and to agree with carpenters; house to be 60 feet by 40 feet; frame to be fit to raise June 10 next on said lot; seven shillings per day for a man with his oxen.

May 24. Assembly dismissed the petition of November 16, 1742; and when, May 25, the Council's Secretary and Mr. Wibird brought it down for them to reconsider it, they sent message to the Council, May 26, that they did not count the Committee's Return in fixing the site agreeable to the Act that appointed them (*i. e.*, because only three of the four shared in that Return). June 6. Voted, six months' preaching by "Rates," the selectmen to agree with the minister and decide where the preaching shall be; half the meetings to be on each side of the river. June 20. At parish meeting, moved "That the Meeting House [at Marshall's Corner] be established for the place of public worship of the Parish of Brentwood, provided the Petitioners for said House will finish it off at their own cost and charges; and we will come under obligations to set off all such as apprehend themselves inconvenienced therefor, wherever required, excepting the Petitioners for said House." *Negatived*. This year, for preaching on south side of the river, Rev. E. Odlin received at least £39, and £54 were paid some unnamed preacher. For preaching on the north side, in the Meeting House, Timothy Leavitt received for some minister £44; and ten years later Brentwood Parish "allowed" Rev. Josiah Chase's bill for £30 "for 1743-2." June 27. Thirty-two families, appealing to the General Court, recite their outlay to build Sanctuary and support the gospel; and for substance ask to be relieved from other parish burdens,—those connected with the new Meeting House,—and to be set off by themselves. July 1. The "Assembly" seems inclined "either to two Parishes or to all meeting at the Meeting House already built," for some limited time; and they send a Committee to re-examine the matter. July 11. Of the 126 Brentwood freeholders, 65, being "the major part of the Parish," say to the

General Court that they "are not dissatisfied with its decision" that the new Meeting House should stand at the "Gully." On this paper are represented 29 of the 53 who in 1751 formed the "Gully" Church; while on the petition of June 27 are some 20 of those forming the Union Church of 1756. The parish was divided about two to one: on each side were worthy families and influential citizens. Of the Assembly Committee of three sent July 1 to view Brentwood affairs, two recommend that the whole Parish continue at the old Meeting House four years, and then a majority of the voters of the parish determine the site for a new Meeting House. The Assembly, after hearing the third Committee-man's reasons for not signing, wholly dismissed the matter.

As soon as the Fall of 1743 the new Meeting House was framed; but the "Selectmen would neither raise the building nor pay the workmen, nor levy the tax that was voted for the Meeting House." December 5. Moved by Parish that those who petitioned General Court [July 1] to be "set off" to the [old] Meeting House, should be set thereunto by metes and boundaries. *Negatived.* To the proposal to "invite a sufficient number of ministers to come and hold a Fast here preparatory to the calling a minister to settle among us," voted *no*. December 10. Thirty-six families again ask the General Court that they, and such others as shall choose later to join them, may be exempt from the expense of the new Meeting House and Brentwood Ministry, in order to support their own public worship already established. In these 36 families was more than one-fourth of the parish property, and from them there came into the Union Church (1756) 18 members. To this request to "poll off" the *Council* assented, and was willing to let every one who should settle in Brentwood Parish within three years join them; and Dec. 15 it voted that the petitioners should serve the Selectmen of Exeter and Brentwood to appear in April following. But Dec. 26 fifty-eight remonstrate that such "polling off" "would be detrimental to them and us, neither being able to support a Minister;" and it "would add confusion about setting the Meeting House;" besides, at much cost the Meeting House frame had been made ready. The *Assembly* foreseeing that some would next ask to "poll off" to Kingston and others to Epping, and thereby Brentwood Parish would be broken-up ecclesiastically, dismissed the petition Dec. 30, according to the desire of 58 other freeholders, remonstrating.

1744, March 29. On the question, "Shall Mr. Josiah Chase preach two months, first month on north side of River [at old Meeting House], then on south side?" it was voted *no*. A yea vote would have encouraged the north side to keep itself separate and try again to secede. Paid T. Leavitt for minister and for keeping him £44. April 16, voted—42 entering their dissent to all the proceedings of the meeting—that there be six months' preaching in the parish by way of "Rates;" the Selectmen to agree with a minister for the term of time, and appoint where the preaching shall be held. Voted, a Committee to receive the Meeting House frame for the parish. May 26. The 36 families named at December 10, 1743, seeming to have despaired of



relief or sympathy from the Assembly, now appeal only to the Governor and Council, "that we may still continue the Public Worship of God in our own Meeting House, and not be forced to go to the Meeting House which some of the other part of the Parish would have us, which we could not do (in time of war) without the utmost hazard of the lives of ourselves and families. The place where their Meeting House is proposed to be set, being in the midst of a great swamp and very hazardous and also difficult to go to either in the Spring or Fall of the year," "we must humbly leave ourselves and our distressed circumstances to the pity and compassion of your Excellency." The rest of the request is pathetic and moving. 1744, Sept. 17, Meeting House frame — lacking joists and sleepers — accepted by the Parish Committee. Oct. 1. Parish empowered the selectmen to raise the frame on the spot where it was framed, at parish expense. The same day the Provincial Council voted to advise the Governor to grant the aforesaid 36 petitioners, at the old Meeting House, a charter of incorporation. Oct. 8. Twelve men, "having heard by chance that the Governor and Council had sent a surveyor to the Parish of Brentwood to divide it, remonstrate, and ask a year's liberty for consideration on what his Excellency shall see fit to give us." Oct. 27. The Governor and Council *regardless of the Assembly* issued a King's patent for "Keeneborough Parish," "to have continuance forever;" "reserving to his Majesty all white pine trees within the plan of survey;" authorizing it to call and settle a minister, and levy taxes for his support, and hold its first parish meeting within 30 days, exonerating the inhabitants of Keeneborough from their parish duty in Brentwood; Harvard College President and Senior Fellows, or Revs. Jabez Fitch and John Odlin to recommend the first Minister. Thus, by the authority of the Province, a parish was created within a parish. It contained about 19 square miles, and embraced three-fifths of Brentwood, taken on the north and east sides. This charter with Gov. Benning Wentworth's autographic signature has been found and is now in the Concord, N. H., Historical Rooms.

1745. The Keeneborough Parish soon proceeds to lay a tax on all living within its bounds. Feb. 11. Israel Smith living therein, being imprisoned for its "Rates," complains to the Brentwood Selectmen, who warn a Brentwood parish meeting for Feb. 18. On February 12, a Keeneborough parish meeting is warned for Feb. 18, "to defend their Constable, Samuel Dudley, against any that shall commence action against him," in collecting parish taxes or "Rates." Feb. 18. Brentwood parish, after declaring such taxing to be "not agreeable to the vote of Brentwood Parish," voted "that Elisha Sanborn be an Agent to act in full power of Brentwood Parish to try it out in final Law or petition to General Court in that affair, to see if these persons have power to proceed as they have done." April, Keeneborough Parish is having preaching at least 3 months, supported by its own "Rates." Probably this minister was Rev. Benj. Tappan, who was ordained Sept. 17, 1745, at Manchester, Mass. May 2, 1746. Keeneborough sent him £15, being "part payment for his Preaching at K." April 2. Elisha Sanborn, agent for Brent-

wood Parish petitions the Assembly to interpose against this Governor's patent for Keeneborough, and protect Brentwood in its sole right to tax within its bounds. After deliberation, the Assembly, in May, addressing the Governor and Council, speaks of their Keeneborough charter as "an open usurpation of a power appertaining to the General Assembly in conjunction with the Governor and Council, and a manifest invasion of the just rights and privileges of the people whom we represent, and an infringement on the rights of the Parishioners of Brentwood, and an oppression of them in particular." They "earnestly request" the Governor and Council "seriously to reconsider this matter and to recall the Keeneborough Grant * * * and thereby put an end to the strifes." And they add: "We esteem ourselves obliged to make a stand against every attempt made to deprive the people of their just rights." They say, further, for substance: In the event of your not relieving us, we think we should be inexcusable if we should not apply to the King. In a courtly way they hint their fear that the Council had not maturely deliberated on the case.

May 9. Proposed in Keeneborough warrant to put up the window-frames of their Meeting House, and clapboard it, and glaze the windows, and have three or four months' school, and continue their preaching. May 29. Brentwood Parish: committee appointed to agree with a minister to preach three months at the house of Samuel Jones or thereabouts. A committee to take care of the Meeting House frame, pile it up and cover it with pine boards. 1745, paid Mr. Tufts £20 for preaching. Soon after Oct. 28 the Deed of Brentwood Meeting House site was obtained. The land was donated by Capt. James Leavitt. Nov. 4. A committee was fully empowered to provide for and raise the Meeting House frame, to provide stuff, to get underpinning rocks, window-frames, hemlock covering boards, clapboards, shingles, nails, joists, floor-boards, workmen, etc.

1746, Jan. 6. "Whereas the Keeneborough inhabitants have been at a great charge in hiring a Minister, as they say, and have not been set off according to the Laws of the Province, and have not power to collect money for defraying their charges, voted that the £95 raised on Polls and Estates by Brentwood Officials within Keeneborough line be given to the Keeneborough people to defray their own charges, on conditions they will stand for the interest of the Parish of Brentwood, and not contend for a party any more." 1746. Paid by Brentwood to committee in Keeneborough £50 towards what was voted them. This union measure doubtless gave several months' preaching at the Keeneborough Meeting House. March 26. Voted three months' preaching at the house of [Deacon] Jeremiah Bean, Jr., or thereabouts: a committee chosen to agree with a minister. May 28. Elisha Sanborn chosen to represent Brentwood Parish on behalf of Israel Smith in the Keeneborough suit against Smith for ministerial rates; and £50 voted to defray charges of suit. July 4. Paid Rev. Mr. Tufts £49½ for preaching. Paid Benjamin Fifield £3¼ for piling up Meeting House frame. 1747, Jan 5. Rev. Josiah Chase, receipts for £8¾ paid by Keeneborough, "in part of what is due me

for preaching." March 16. Brentwood voted "that we leave off contending in the law with Keeneborough at present, and not do any more work on the Meeting House where it now stands, until we know *who we do it for*." March 17. Selectmen paid Mr. Ephraim Robinson 18s. 2d. for rum and sugar to raise the Meeting House. April 27. Meeting House not yet raised; voted a "Committee to take care of the nails and pile up the stuff that hath been provided." Only £50 voted for the current year's parish expenses, the proposition for three months' preaching having been voted down. July 28-29. The anti-Whitfield Convention of Ministers at Exeter. July 31. Whitfield preached at Exeter. Sept. 16. The Keeneborough selectmen had on hand £27½. Oct. 13. "Ministers' Convention at Hampton."

The records of the Church in Lexington, Mass., tell us that June 16, 1745, Nathanael Trask, Jr., was admitted to the church, and Nov. 22 (new style, December 3), 1747, dismissed to the church in Keeneborough. We may fairly assume that Mr. Trask began his labors there some weeks or months before offering himself to join the church. How long before that time this church was organized, and whether by council, is not known. Dr. A. H. Quint says: "Organizing churches without councils was then common." This Keeneborough church probably had then from 25 to 35 members. Those marked 1 in the Church Roll (p. 29) were, we may believe, among its original members. Its Deacon, Timothy Leavitt (probably a son of Deacon Moses Leavitt, of Exeter), had been here 35 years; a thrifty, positive man, ardent for his church; Chairman in 1745 and 1748 of the Keeneborough Parish Selectmen. He died early in 1756, just after the Union Church was formed.

The Lexington Church Records for Thursday, Nov. 26 (Dec. 7), say: "Chose Capt. William Reed, Capt. Benj. Reed, Jonathan Lawrence, messengers for Mr. Trask's ordination at Keeneborough." Lexington Town History says these "three of Mr. Trask's old neighbors were sent as delegates to his ordination, to show their respect for him." Rev. Joseph Whipple, of Hampton Falls, in his *Interleaved Almanack* for the year 1747, Dec. 2 (13), says: "Fair, warm, pleasant; Mr. Trask ordained at Keeneborough." In Hampton Church Records we read: Nov. 29 (Dec. 10), 1747 [Sunday]. "The church voted that Deacons Moulton and Philbrick should attend me to the ordination of Mr. Nathaniel Trask at Keeneborough. N. B.—This church did not see their way clear to act in the ordination above mentioned, because the parish was not regularly set off. Attest: W. Cotton, Pastor."

At this Keeneborough Council ordaining Mr. Trask (Wednesday, Dec. 13, new style), there were delegates from the following churches, with their pastors, as named: Bedford, Mass., Rev. Nicholas Bowes; Newmarket, Rev. John Moody; Hampton 1st, Rev. W. Cotton; Hampton 3d (Kensington), Rev. Jeremiah Fogg; Hampton 4th (North Hampton), Rev. Nathaniel Gookin; Amesbury 1st, Rev. Elisha Odlin; Kingston 2d (E. Kingston), Rev. Peter Coffin; and delegates from the church at Lexington, Mass.; Mr. Moody chosen moderator, and Mr. Coffin, clerk. "Moved in bar to the proceeding

that the council acting in the ordination would be looked upon as justifying the civil constitution of Keeneborough, which by some was looked upon to be unprecedented and infringing upon the rights and privileges of the people, there being but two of the three branches of the Legislature [viz.: the Governor and Council] that acted in it. It was propounded whether this council, **proceeding** to ordain a pastor over the church and people, implies any declaration of our judgment respecting their civil constitution; and it passed in the negative." Fifteen of the Keeneborough inhabitants brought objections to the council's ordaining; to which a council committee gave written answer as follows: "*Objection 1.* That they are not a society formed according to the constitution of the government in this Province. *Answer:* To which we answer, that we do not apprehend that we are called to judge of this article; neither do we think that our ordaining a pastor over them implies any declaration of our judgment respecting their civil constitution. This we leave to the common law to be decided. *Objection 2.* That the ecclesiastical state of Keeneborough is entirely new. *Answer:* To which we answer, that the church there is formed according to the custom usual in these churches. *Objection 3.* That the people are not able to support a pastor. *Answer:* The pastor and people are the best judges of this, and have settled the matter. *Objection 4.* That the meetings in order to their settlement were irregular. *Answer:* The calling of them is attested by two Justices of the Peace; and the transactions by the clerk of the society to be regular, and but fifteen dissenters; wherefore we think our way open for the ordination of a pastor over this people." Voted, that Rev. Mr. Coffin should begin with prayer; Rev. Moderator give the Charge; Rev. Mr. Odlin, of Almsbury, should give the Right Hand.

1748, Jan. 6. In Brentwood Parish meeting, an effort to have preaching was voted down. March 21. Voted, "that the Meeting House be near Joel Judkins [three-fourths mile south of the decreed site], or the first convenient place between there and the Brook." March 21. About the same site was fixed upon. May 23. Voted "four months' preaching within the parish as soon as possible," in the same vicinity; and chose committee to petition General Court for liberty to change site of Meeting House; £250 voted by parish, and seats made for the parish in Jonathan Smith's house. All this looks like an effort to accommodate the Kingston church members that lived in Brentwood. 1748. Paid Rev. Mr. Richardson for preaching £24, and Rev. Daniel Little, £95.

The same year, in the case of the man imprisoned by Keeneborough for "Rates," the Superior Court decided in favor of Brentwood, and against Keeneborough. Sept. 20. The Selectmen of Keeneborough, finding the courts do not sustain them in collecting ministerial taxes, appeal to the Governor and Council, saying: "We have proceeded to settle a Gospel Minister amongst us, the Rev. Mr. Nathanael Trask. * * * We are in a deplorable condition, having a minister settled, and money to pay both for his settlement and support, and no power to raise any money in a legal way, or to gather in any tax already raised; and having been at great expense in vin-

dicating the Charter, we humbly crave pity of your Excellency and the Council, and that you would be pleased to find out some way for our relief." The rest of the appeal is piteous, and meant to be touching. It is in the handwriting of Pastor Trask, and is obviously his own composition. Oct. 3. Petition deferred by the Governor and Council.

1749. Paid Mr. Trask for preaching £48, and £3 for the use of the Meeting House [at K]. March 20. Voted to lay out in preaching the unexpended money raised by "Rates;" committee chosen to agree with a minister. March 22, Mr. Trask receipts Keeneborough Parish Constable for £147, "in part of an order for my first year's salary;" his salary is a year behind. April 17. Brentwood votes £200 for preaching, to be held about one mile south of the site for the new church, and within reach of the Brentwood members of the Kingston church. June 15. Rev. N. Trask married to Miss Parnel Thing, daughter of Benjamin Thing, of Exeter. 1749. Paid Rev. Daniel Little for preaching £125. Mr. L. preached in Brentwood Parish about seventeen months. June 28. Voted to call him for settlement; committee chosen to agree with him; Dec. 15, he gave this answer: "I have taken the advice of ministers and particular friends who know your case, and have weighed the affair, I hope, without partiality; and upon the clearest view, the difficulties you meet with at present, and the prospect of greater hereafter by reason of your perplexed and uncertain circumstances as a Parish, oblige me to manifest my answer to your call in the negative. You have my prayers that your difficulties may be removed, and that the God of love and peace may be with you and bless you." Jan. 1, 1750. Voted three months' more preaching "where it was last year" [toward Kingston]. Committee chosen to agree with a minister. March 12. Meeting in response to Act of General Court. "Voted that Rev. Mr. Trask should be the Minister for the whole Parish, upon conditions the people that first settled him shall pay all the charges that have arisen amongst themselves, and apply themselves to the Governor and Council and get their Charter erased." A strong committee — Joseph Wadleigh, Jeremiah Bean, Biley Lyford, Ensign John Dudley, Antipas Gilman, "Deacon" Timothy Leavitt, and James Robinson — was chosen to treat and agree with Mr. Trask as to settlement and salary, in case the conditions named be performed. 1750. Paid Rev. Mr. Vinister for preaching £15, and Rev. Mr. Moody, £80, and Mr. Trask, £80. June 4. Meeting warned by virtue of Act of General Court. Committee chosen to provide timber, boards, and shingles and workmen, and to enclose and underpin the Meeting House, and lay the underfloors and put up the window-frames: voted to raise £600. July 30. First parish meeting at the new Meeting House; voted three months' preaching in the parish, and committee chosen to agree with a minister. Dec. 17. Voted that Mr. Trask be the minister for the parish. Committee appointed to treat and agree with him both as to settlement and salary. Voted that Keeneborough should not retain their proportion of the "Rates," or the money that is in their hands. This seems to have closed the way against further legal official action on the part of the Keeneborough parish officers.

1751, Jan. 15. A Monthly Meeting at Hampton authorizes the Friends at Brentwood to establish a meeting.—“Brentwood, Jan. 4. To the first Church of Christ in Kingston; Reverend, Honored, and Beloved: Whereas we have long been incorporated as a Parish and are now inclined to incorporate as a Church of Christ and enjoy special Ordinances among ourselves, in order thereto we desire a dismission from special relation to you, and your Prayers for us and the Continuance of acts of Christian Charity; as we trust thro’ Grace ours shall be continued for and towards you. We are your Brethren in Christ.” Signed by sixteen males and fifteen females, all living in Brentwood. In church roll, page 29, they are designated by the letter K.—Jan. 6, they were present with the Church at Kingston; and after being counselled and exhorted by Pastor Seccombe, they were voted a dismission. This pastor nowhere appears hostile to the Whitefield movement, although the Kingston Church had in use the half-way covenant. Within two years from June, 1740, his Church received by profession 163 members; and among these were 26 of the 31 who were dismissed to Brentwood. Often, from 1745, the Brentwood preaching had been, as we have seen, in or near the homes of these Kingston members,—that is, a mile or more south of the Meeting House which, by tax, they were helping to build; thus these 31 were being drawn northwards. And now they are ready in heart to join with 22 other Brentwood believers, living further north, in calling a council of six churches to organize them into a Church, to worship in the new sanctuary. Lord’s Day, Jan. 20, 1751, says Rev. Ward Cotton in Hampton Church records: “The Church voted Deacons Moulton and Philbrick to attend me to the gathering of a Church at Brentwood. *N. B.*—A Church was not gathered, but a joint council advised to.” We learn from language used in the “Result” of the joint council, that six churches were invited to this former council; and the major part of them “came together” at the appointed time, which seems likely to have been Wednesday, Jan. 23. However, before Feb. 4, “Mr. Trask and *his Church*, with a number of members belonging to other churches who were his adherents” chose six more churches, and agreed on the joint council of “Feb. 19.” The Keeneborough Church bound itself (by votes) to stand by result of the council. Feb. 11, 1751. Parish voted “to refer all matters of the controversy relating to Rev. Mr. Trask to the joint council to sit Tuesday, Feb. 19, to see whether he shall be the Minister of said Parish, yea or nay.” Voted to provide for the council and defray the whole charge. Both the Brentwood Parish Records of this year and the joint council assume that there was at Keeneborough an organized Church. The Hampton pastor, Cotton, says in his Church Records that this council met on Feb. 19, Tuesday. Brentwood Parish Records, page 40, say: “Said council for Feb. 19 did set Feb. 22” [*i. e.* New style, Mar. 5; deferred, perhaps, because of a storm or bad roads]. Mr. Cotton adds, “I was moderator, and Mr. Coffin [East Kingston, Pastor,] Clerk. The council consisted of twelve churches and advised the people to hear Mr. Trask four months, and if then two-thirds chose him, to receive him, and otherwise that he should be dismissed.” From the min-

utes of this "Joint Council," we learn that for substance it advised, 1, that Rev. Mr. Trask be not at once fixed over the whole Parish of Brentwood; 2, nor that he should at once ask dismission from his Keeneborough Church; but, 3, that he "preach in the Parish of Brentwood through four months" from then; 4, meanwhile be supported by all the parish; and, 5, then the whole parish decide; and he stay if two-thirds desire, if not, "that he ask a dismission from his pastoral relation to his Church at Keeneborough so called." Among other advice was this appeal of the council: "Brethren, we heartily lament your divisions and difficulties, and pray you in the bowels of Jesus that you consider the bitter and fatal consequences of them; consider we pray you that to live in love and peace is the way to have the God of love and peace to dwell with you; and that where there is contention there is confusion and every evil work. Therefore, laying aside all wrath and malice, and evil speaking and surmising, that ye put on charity, fervent charity, and diligently follow the things that make for peace and edification, that it may be well with you and your children forever."

March 19. Paid Rev. Mr. White for preaching £98; Mr. Trask, £56. March 14. Paid an undesignated preacher £30. May 16. Voted that £400 be raised for preaching for the ensuing year. The Parish paid the Council charges,—about £150, besides £17 to Ephraim Robinson for rum. Paid for Meeting House stoop £55.

June 24. The four months having expired, it was put to vote whether the parish would have Mr. Trask for its minister, "according to the Result of the Council." *Negatived*. Rev. W. Cotton writes in Hampton Church records, "July 7, 1751 [Lord's Day], read a letter from Brentwood to the Church. Voted to send Deacons Moulton and Philbrick. N. B.—Mr. Trask and his people fell from the result entirely." "July 11. [Thursday]. Six churches being met there, they chose me their Moderator, Mr. Coffin, Clerk, and voted to gather a church on Friday [12th] in the Meeting House. The Rev. Mr. Seccombe [of Kingston] prayed. Mr. Bacheller [of Haverhill, West.] preached, Ps. 85: 9. I gathered the Church, consisting of about 40 persons, and prayed." This was July 23, 1751, new style. The Confession of Faith and Covenant adopted is nearly identical with the Kingston Confession (1725), and is moderately Calvinistic. We have found the original document; it is written in the hand of Mr. Seccombe, the Kingston pastor. On it we find the names of 53 original members, written in the hand of Benj. Veasey, Esq. (born at Stratham), who seems to have been, from the outset, deacon of this church, and who was a practical, prudent, and influential man. Parish meeting, Aug. 19. The call, Aug. 8, for this meeting said: "It appears that Mr. Trask is not the minister of Brentwood Parish, according to the result of a Great Council late in Brentwood." The proposal was to apply to the Rev. President of the college and others, according to the advice of said Council, and have some other suitable candidate for the ministry. Voted that no action be taken. Sept. 9. The new proposal in parish warrant of Aug. 22, to hear some suitable candidate for the ministry six sabbaths, was *negatived*.

Oct. 7. In the call for this meeting, Sept. 26, it is said that "Mr. Trask and his adherents have not complied with the advice of the Council (as they agreed), but still keep preaching in Keeneborough so called, separate from the people in Brentwood," that "Mr. Trask was settled by only a small number of the people in Brentwood Parish;" and that, "besides Mr. Trask's Church, there is a Church embodied in Brentwood Parish, which is the Church of Brentwood." Proposed "that Keeneborough should become a parish and have its line made by order of the Governor, and have its proportion of Rates, and ask the General Court to confirm their votes. *Negatived.*" 1751. For the 4 months' preaching, paid Mr. Trask £232, paid Rev. Mr. White £33. 1752, March 16. Paid Mr. Trask £228. As to the Friends' yearly petition that they be cleared from annual ministerial Rates, March 16, 1752, it was granted; and May 28, 1753, and March 18 and Sept 2, 1754, and March 17, 1755, it was denied. The proposal, March 16, 1752, to maintain two ministers in the parish by one rate, was negatived. April 15. Voted that the part of the £400 for preaching, "*which hath been expended for other [secular] uses, be allowed.*"[!]

1752, May 14. Parish voted that Rev. N. Trask be its minister; and May 15 its committee agreed with him on £500 yearly salary in bills, 20 cords good firewood and £600 for settlement. The equivalent of £1½ then would be \$1 now. "Second Tuesday of Sept.," 1752 [*i. e.*, because of change to new style, not the 8th, but Sept. 19]. Voted to sell the privilege of the pews, so as to have means to finish the Meeting House. Dec. 27. Paid Mr. Trask £406; 1753, paid him £147; March 5, voted to make a parsonage pew, and to raise the gallery girths 16 inches. May 28, 1754. Paid Pastor Trask some £500 for salary, and £300 for settlement. May 20. Voted that there be no money raised for Mr. Trask this year [!]. Perhaps it was this vote that led him to teach, that year, one of the Public Schools. 1755. Paid Mr. Trask £254. July 25, nine Friends cleared from Minister's "Rates;" Dec. 18, eight more cleared.

1756, Jan. 13. Deac. Timothy Leavitt wills to the Church of Christ in Brentwood £20. About Jan. 15, 1756, the two churches of Brentwood sent out letters to several churches, "signifying that they had mutually made choice of the Rev. Mr. Trask for their pastor, and desiring pastor and delegates to meet in council at Brentwood in order to his instalment." [Hampton, Lord's Day], Jan 18, 1756. "This Church was sent for to install the Rev. Mr. Trask at Brentwood. They chose Deacons Tuck and Lane, who went; and the affair was completed [Jan. 21] with love and peace, decency and good order. Mr. Odlin and Flagg [of Chester] prayed. I preached, Col. 4: 17. Mr. Whipple gave the Charge. Attest: W. Cotton, Pastor." Into this Union Church there seem to have come from the Keeneborough Church some 25 or 30 members; and Joseph Wadleigh appears to have been elected at once as deacon. Cautious and conservative, he had not joined either the "Borough" or the "Gully" Church; but, with some others, had held back till harmony prevailed and the two became one. Thus happily ended the fourteen years of differences. Probably the Union Church was formed with

as many as 120 members, for after 10 years it had 153; and during that 10 years, while there had been accessions, some had died, and some had removed. At this time Brentwood Parish had 300 freeholders and probably 1,000 people. March 20. "Voted by the Church, concerning the Lord's Supper, that no member, for light excuses, absent himself by tarrying at home, or going to neighboring churches on such days as shall be appointed for its celebration." 1756-1757. Mr. Trask administered the seals to the pastorless Epping Church on sundry occasions. Spring of 1756, the pews below were sold: one brought £39, to be paid in money or work on the Meeting House, within 6 months. 1757, a Minister's "Rate" was made and gathered; Meeting House fenced in; privileges of seats in the rear of the front galleries were sold; and March 1, request of a number of people at the westerly end of the parish to be "set off" was refused. This Meeting House had its side towards the road, and a door therein with a porch; it had north and south galleries, square pews, high pulpit, and a sounding board. It was without bell and belfry, and unpainted.

1759, Nov. 8. The Major bids Capt. John Dudley's command to meet in Brentwood Parish and attend Divine Service on Saturday morning, the 10th. 1760-1. Parish nursed those sick with small-pox, at cost of more than £700. 1762, May 14. Privilege for gallery pew 4 brings £50, to be used before Aug. 15 in plastering the Meeting House.

1763, June 29. Deacon Benj. Veasey in his will gives to the church a new pewter platter, and to Brentwood the burying-place (half acre), "they keeping the same in fence." Dec. 25. Mr. Trask gave to Mr. Page, at his ordination at Hawke (Danville), the Right Hand of Fellowship.

1764, March 7. Seventeen freeholders, representing about 20 members of the Church, petition the parish either (1) to support a minister in the west part, while they themselves, at "private expense, build a Meeting House and settle a minister;" or (2) to "move the old Meeting House, or build a new one in the centre, somewhere near Crawley's." March 29 and May 15, both propositions negatived. March 29. A request of a number of families to be set off to the Parish of Epping denied. May 15. Voted to set off the west half of Brentwood Parish. June 12. Forty-four families now petition the General Court to be set off as a parish from Brentwood, to be constituted from its western half. June 15. Voted that a bill be brought in for the petitioners. June 22. The west part of Brentwood Parish incorporated into a separate parish, and called Poplin; July 3, 1854, name changed to Fremont.

1765, Sept. 25. Parish voted to finish plastering of Meeting House. Oct. 2. Seven churches (including this and its pastor) invited to council as to differences between Hampton Church and its pastor. 1766. Plastering of the Meeting House not completed till this year. March 20. "A committee appointed to inquire into the reasons of the withdrawals of some of the members of the Church, and make return to the Church at the next lecture." This last record, together with that of March 20, 1756, and a vote concerning a Church Record Book, July 22, 1802, are the only preserved minutes of any Brentwood

Congregational Church Meeting before Sept. 23, 1816. Whatever accessions there were to the Church, and baptisms, between 1766 and 1801, none are recorded by this Church. July, 1766. This Church (with 20 others) invited to share in ordaining Rev. E. Thayer at Hampton.

1769. Proposal to increase the pastor's salary, because of the great rise in the cost of living, was negatived. Timothy Upham (H. U. 1768) began studying theology with Mr. Trask in 1768, finishing in 1772, teaching, meanwhile, each year, Brentwood Schools. He was pastor at Deerfield 39 years. April 23, 1770. Voted that singers' seats may be prepared at the rear pews down-stairs.

1771, May 2. The Brentwood Baptist Church organized $3\frac{1}{2}$ miles north-westerly, with fourteen members, of whom five — Stephen Butler, John Folsham, Levi Morrill, Molly Morrill, and Martha Marston — came from the Congregational Church, followed at later dates by nine others.

1775, June 5. Parish raised money for the poor and homeless in Boston, then held by the British army. At this time there were 35 men from Brentwood in the army, and a few months later 57; during the 7 years' war the town furnished at least 74 soldiers. Of the 160 signers of the covenant (of 1775) to resist British aggressions, 25 were members of the Church; and about 10 members went into the army.

1778-9. There were two parish votes declining to make up for the Continental depreciation of Mr. Trask's salary; but Dec. 6, 1779, relief was voted 19 to 13.

1785, June 20. Voted that the chorister may sing according to his own judgment [*i. e.*, not bound to congregational singing]. Robert Rowe was to read the psalm for the congregation to sing "when *requested* by the choir." Sept. 10. Mr. Trask, being old, applied to the parish to hire preaching. Sept. 16. Voted three days' preaching, Joseph Sanborn, committee.

1787. Meeting House shingled; Aug. 20, parish and Mr. Trask agreed to a council for Aug. 25 of three churches (Kingston, Deerfield, and Epping, or, if need be, Hampton or Stratham) for his dismissal, on condition that the parish pay him \$50 a year for life, and exempt him from what would be nearly one-half of his taxes. Aug. 23. A committee for three months' preaching. Dec. 17. Voted six Sabbaths' preaching.

1788, March 24. Voted to clapboard the south side and west end of the Meeting House and raise for preaching \$100. June 30. Voted £30 for preaching. This year Rev. Jedediah Tucker preached several months; also Revs. Isaac Mansfield of Exeter, David Porter, and A. Washburn preached.

1789. This year Revs. Wm. Woodbridge, Jesse Remington, Peter Sanborn, Dorrance, and Underwood preached here. Dec. 12. Rev. N. Trask, about 40 years pastor here, died, his wife and four children surviving him. His Will was made May 6, 1785. His property was inventoried £571: his books £7½. On his grave-stone is this epitaph: "Was possessed of respectable talents; was highly esteemed amongst his brethren in the ministry." "Blessed are the dead who die in the Lord."

Not a fragment of his religious writings has been found. Pastor Boutwell, in his 1851 Centennial Discourse to this church, says: "Mr. Trask's views and Preaching are said to have been strongly of an Arminian character." This could hardly be said of the sermons of his theological pupil, Rev. Timothy Upham, of Deerfield.

1790, March 15. Selectmen gave the last orders "in full for Mr. Trask's Salary," £6 sh. 2, including 28 shillings for "Rum [about 3½ gallons] and sugar for his funeral expenses." March 8. Voted £70 for preaching. Preachers this year, Revs. John Taylor, Michael Abbott, Abishai Colton, N. Waldo, and Camp. May 24. Voted Abishai Colton a call; salary £70; 20 cords of good hard wood, and £150 to buy a parsonage for the Society. 1791 Rev. John Taylor called, 40 to 15; no action as to support. Other preachers this year, Revs. Stephen Fenn, Perley Howe, Cushman, Brown, and Atkinson. £45 voted for preaching. In 1792 the main preacher was Mr. Fenn: £30 voted for preaching, the smallest sum that the town voted for the gospel, and this year the town first licensed the dram-shop. 1793. Revs. E. Parish, John Tappan, and Ephraim Briggs preached. February 4. Rev. Nathan Bradstreet called unanimously "to settle as Pastor of the Church and Congregation of this Society." Call continued May 13: salary, £90; settlement, \$150. Oct. 7. Voted £30 "for supplying the Desk."

1794, May 12. Voted for preaching £60. Revs. Pinneo, Wm. Jackson, and Thomas Crafts preached this year. Oct. 20. Mr. Crafts was voted a call; £90 salary and £150 settlement. — Preachers in 1795, Jacob Flint, Nathanael Hall, and Simon F. Williams. Voted for preaching in 1795, '96, '98, 1800, each, \$200; in '97, \$100; in '99, \$150. Preachers in 1796, Nathan Bradstreet, James Hobart, or Hubbard, Babcock, Timothy Clark, and John D. Perkins. Preachers in 1797, Jacob Abbott, Hilliard, Silas Warren, and Luther Wright. Preachers in 1798, James Kendall and Thomas Noyes. Oct. 29. Mr. Noyes unanimously called: \$300 salary; \$400 settlement. 1799, April 8. Voted that the preaching shall "be no more than \$5 each Sabbath." May 30. Second Confession of Faith, strongly Calvinistic, adopted by the Church. July 1. Rev. Thomas Crafts again called: \$300 salary and \$400 settlement. Dec. 23. An effort to build a parsonage or buy one, ardent at first, finally failed. Preachers for 1800: Samuel Brown, David Smith, Stephen Thatcher, Nymphas Hatch, and Ebenezer Flint.

During these fourteen years with no settled minister, at least forty ministers were paid by the parish for preaching a few weeks or months, and five at least were formally called. Under the "candidating" policy the religious life of the Church and its membership waned, and there was much lack of harmony.

Mr. Flint first preached Nov. 9. Dec. 1. Voted \$100 for preaching. 1801, Mar. 2. Mr. Flint called unanimously in a very full meeting: \$300 salary and \$500 settlement; answer requested "as soon as may be." March 30. Voted "to choose a committee for receiving Rev. E. Flint's answer in the affirmative, to join him in appointing a day for the ordination,

* * * and make provisions for the same." Ordination, May 27; Rev. S. Aiken of Dracut preached; text, Mal. 2: 7. Rev. T. Upham of Deerfield gave the charge. There were then in the Church only nineteen members, of whom six lived in Poplin (now Fremont), which had no Meeting House till the preceding year.

Mr. Flint began early to introduce into his parish Christian Literature, moved for a "Social Library," took interest in church music, "had religious lectures as often as once a week;" had often in his family young men for private instruction,—at one time about six; required all such to be present, morning and evening, at Family Worship, and to hallow the Lord's Day; preached in surrounding towns; left evidence of pastoral fidelity, careful pulpit preparation, and strong attachment to his people.

In the year 1807, at a time when he seemed "like one tottering upon the very brink of the grave," he says: "I trust I can bless God, under my feebleness in some degree, * * * as it affords an excellent opportunity for constant self-examination and the trial of faith."

Concerning the suits from 1804 to 1807 brought by parishioners and others against the Collectors of Ministerial Rates (Town Officers), we have room only for Mr. Flint's words thereon, and for the statement that in the end the tax-payers had all the costs to pay, and *the prosecutors their share*. Mr. Flint says: "My summons to depose," in these suits, "was very disagreeable to me;" the case "threatens much evil both to myself and the dear people of my charge. I feel deeply impressed that the aid of ministers should never be called in such cases, except by the mutual consent of the parties; nor even then, but with an express view to a friendly settlement of the matter in debate. It is quite out of character for good ministers of Jesus Christ voluntarily, or out of choice, either to commence or promote contention among men in any case whatever. From the nature of their office they should eminently deserve the character of peacemakers." He beseeches God that, when called to depose therein, "I may not dishonor or offend my holy Judge, nor injure my own soul, nor give any just occasion of offense to either of the parties concerned."

During his ten years he buried some of the most valuable members of his church, including both deacons. His ministry was in a time of general religious declension; the Half-Way Covenant yielding its fruit, Unitarianism developing, revivals and conversions diminishing, common morality waning, inebriety spreading. In Mr. Flint's eleven years here, the town issued twenty-eight licenses to sell intoxicants; ten of these during his first two years, and one of them to a woman. The town provided rum for the bridge and road workers, for its auctions, trainings, etc.

Says Rev. J. French: "Mr. Flint's views and preaching were thoroughly Calvinistic. Although his talents were not of a popular cast, he was much respected and beloved among his people." His sermons were long, but infused with the Scriptures; in them personal appeals were infrequent, though he depicted sin in dark colors, and held the Deity of Christ and His power to

save the lost. The Half-Way Covenant he rejected. He died after four days' illness, having preached a funeral sermon one week previously. "He died much lamented by the people of his charge."

On the slab at his grave are these words: "Inoffensive in his deportment, beloved of those who were well acquainted with him. A strenuous advocate of the doctrine of Grace, and was very attentive to the duties of the ministerial office. 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

The Parish paid his funeral expenses (\$25); and at his funeral there was originated, by Rev. Jonathan French, the movement for the N. H. "Ministers and Widows' Charitable Fund Society."

1812. Pulpit supplied part of the time, Revs. Elliot, Sperry and Washburn preaching. 1813. Rev. William Eaton preached; and Piscataqua Missionary Society helped support here Revs. E. Abbott and C. Colton, and, in 1814, Rev. Thomas Holt. The same year Revs. Hosea Wheeler and Nathanael Kennedy preached here; perhaps all of them nominally under the auspices of the "Massachusetts Society for promoting Christian Knowledge." This Society introduced Rev. Chester Colton, July 13, 1813, who preached three months. Though the congregational parish then had 75 members, the Church had only twelve.

1814, June 23. "First Congregational Society of Brentwood," incorporated. Oct. 3, voted "to build a new Meeting House, 50 feet by 45, at or near the place where the old one now stands." Nov. 14. 37 of the 44 pews below in the projected house sold for \$55 to \$103 each, and later 5 pews for \$250, and 16 gallery pews for \$10 each,—in all \$3,199. Nov. 29. Mr. Colton called by Society,—two Sabbaths yearly for absence. Early in December a subscription paper was circulated, to build a two-story "Mansion House," 30 feet by 40, for the minister, "if Mr. Colton accept the call;" 40 of the 71 in the "Society" subscribing \$692, and 14 outside subscribing \$110. Dec. 15. Society voted to use the glass and some other materials of the old Meeting House for finishing the house proposed to be built for Mr. Colton. Before Dec. 27, Mr. Colton had accepted the call. 1815, Jan. 11. Committees of the Society were chosen to inform the Churches invited to the Ordaining Council for Jan. 25, to entertain the Council, and "to provide the materials and superintend the Dwelling House." The old Meeting House was taken down in April, and part of its materials worked into the new house, which was let out by contract, Jan. 31, 1815, to Joshua Pike, of Hampton Falls, for \$2,500. It was raised June 9, and dedicated in September. This undertaking to build church and parsonage "was accomplished with a very great degree of harmony," and all within one year. This Meeting House had galleries on three sides, "elliptical" in form, with 18 gallery pews. The singers in the gallery were led, according to the custom, by several musical instruments. The pews below "were generally well filled."

1816, June 19. Piscataqua Association of Ministers met at Brentwood; voted that neither wine nor ardent spirits be furnished as a part of the ordi-

nary entertainment of the meetings of the Association. A similar vote Sept. 9, 1789. Five times the Association met here in Mr. Colton's 10 years' pastorate, and five times he preached before the Association.

In 1817 Mr. Colton, because of trouble with his eyes, "consented to a respite," and was absent several months, during which Rev. Mr. Hildreth preached. 1818, Sept. 1. New articles of faith and covenant, moderately Calvinistic, and warm with spiritual life, adopted by the Church. In 1819, winter and spring, this Church had a spiritual uplifting, and received that year nineteen members by confession, including the widow of Rev. Mr. Flint. Feb. 16. Mr. Colton made a life member of the American Bible Society by 33 ladies of the parish paying \$32.

The Sabbath School was first organized May, 1819; though not held in the winter till many years later. April 29, 1825. Mr. Colton, on receiving \$654.22, yields all claim to the parsonage property. "He won the hearts of his parishioners; was thorough, discriminating, and interesting in discussing the doctrines of Grace; and enjoyed in a very high degree the confidence and affection of the ministers in the vicinity, as well as of his own people." The dismissing council speaks of the "great harmony" of his pastorate and of its great apparent advantage to the cause of religion," and of him as "an able laborer and exemplary." Through most of 1825 Rev. Isaac Willey of Goffstown supplied.

1826, Jan. 30. Rev. L. A. Spofford called. 1827. In view of the low state of religion here, and the fact that so many towns were being visited by the Spirit, voted to have, on June 28, another season of fasting and special prayer for the outpouring of the Spirit. 1828, Sept. 29. Voted to the pastor leave of absence,—six weeks on missionary business. 1829, April 1. The exertions of this Church and Society to sustain the ministry, and their unanimity, lead a council to say they "are entitled to high respect, and to be held up as a pattern for neighboring societies." Yet, April 6, they vote only \$200 for preaching; so that the pulpit seems to be vacant for some months following.

1830. After brief supplies by Revs. Riggs, O. G. Thatcher, and W. M. Cornell, in March Rev. Jonathan Ward came. June 17. Voted to meet quarterly, and spend the forenoon in prayer for a revival of religion, and the afternoon in prayer for the children of the Church. April 4, 1831. Voted to repaint the Meeting House. May 25, 1831. Voted to pay for fifty copies of the Address on Family Worship,—one for each family where there are Church members. 1832. Meeting House repainted. June 14, 1832. The pastor, Deacon Tucke, and T. S. Robinson were appointed a committee to visit the members of the Church, and inquire into their spiritual state, and exhort them to greater engagedness and fidelity. Pastor Ward's devotion, wisdom, and usefulness while serving this Church over three years, and in the later years of his life here, were manifest to all that knew him well. Among his ministerial brethren he had great influence.

1833, Sept. 30. Rev. Francis Welch was called "for five years." His

ministry was not without fruit, although in its latter part he "was led by pecuniary responsibilities, for the relief of his father, into a train of secular business, which interfered with parochial duties." Oct., 1837, Rev. John Gunnison began; April 2, 1838, he was engaged by the Society for *one year*. Oct. 1. The Church Fund Society was organized, and Mr. Gunnison called to the pastorate.

Early in 1839 there was a Revival, and within a year twenty-four were received by confession, and nine by letter. April 1, he accepted the call, which April 17 a council declined to confirm, because it was on condition "of his leaving by either party giving six months' notice of dissatisfaction." After this condition was rescinded, a council installed him, June 12. May 2. New confession of faith and covenant adopted. 1840. Voted that this year we will raise \$100 for benevolent objects, and dispense with soliciting agents. Committee chosen to visit members that neglect the prayer meetings and absent themselves from Sabbath services.

1841. Another work of grace; ten received by confession. April 5. The Constitution of the Congregational Society adopted. June 7. To Mr. Gunnison's request for a dismission, the Society said: "As we esteem him a faithful laborer and successful Minister of the Gospel, we do with deep regret concur with the Church." June 8. The council dismissing him speaks of him as an able, acceptable, and faithful minister. Displeasing to some was his zeal for the rising Temperance Reform. He mentions attending the funerals of four drunkards in his parish.

Rev. James Boutwell called unanimously by the Church Aug. 14, and by the parish Aug. 17. Vacation of two Sabbaths yearly. Repairs of parsonage in October. 1842. Monthly missionary concerts began here about this time; \$96 raised, and Pastor Boutwell made life member of both the Home and Foreign Missionary Societies. April 4. New constitution for the "Society." July 6. At Communion Service, the "fruit of the vine" substituted for fermented wine. 1843. Parsonage repainted.

1844, Jan. 9. Pastor and Committee of three to visit all the members, inquire their state, and stir up to greater watchfulness, prayer, and diligence. 1846. Parsonage repairs, \$50.

In 1847 the Meeting House was remodeled, with Joseph Graves, Ephraim Robinson, Ephraim Robinson, Jr., Frederic Robinson, Lyford Thyng, and Winthrop Dudley, as committee. Jan. 18. Voted to borrow \$500. Jan. 29. A committee appraised the old pews. Nov. 6. Sale of 43 new pews for \$2,002. Nov. 11. Rededication: pastor gave the pulpit Bible, and preached from Ex. 20: 24. The pulpit, costing \$47, was donated by widows Sarah Hook and Anna Thyng.

July 27, 1851. Pastor Boutwell preached a carefully prepared Centennial Sermon on the history of the Church. May 12, 1852. Council, dismissing Mr. Boutwell, speaks of him as a "faithful, efficient, and useful Minister of the Gospel," and of his people as attached to him. Another says: "His sermons were forcible and clear; a child could comprehend him. Upon the

doctrines he delighted to dwell. In prayer he was peculiarly able and impressive." He mentions six deaths in his parish "caused by Rum." Pulpit supplies this summer, Revs. W. W. Ward, Wardwell, Pratt, Root, and J. M. Stearns. The latter died here after nine months serving the Church, for which service his widow received \$424. The last seven months of 1853, the Piscataqua Association supplied the pulpit, for which the "Society," Sept. 26, voted their thanks.

1854, Feb. 17. Rev. Charles Dame began here. March 14. called by the Church, and April 3, by the Society; three Sabbaths' vacation. In Mr. Dame's ministry, Oct. 19, 1854, a visiting committee reported a "state of harmony and Christian spirit among the members." Feb. 28, 1855. Church voted "to print and distribute some rules for the government of the Church, together with a series of questions for self-examination." April 18. The bell, costing \$334, was put in its place; and, June 27, the chandelier. 1856, June 29. Miss Mary A. Sanborn chosen S. S. Librarian, and is still serving (1889). From Nov. 12, through five months the pulpit was vacant, and then was supplied three months by Rev. A. P. Chute. Other preachers, A. Burnham, S. Clark, T. E. Roberts, W. S. Thompson, J. Cummins, and A. Patten.

1857, August 9. Rev. Hugh McLeod began work here, and was unanimously called by the parish, Oct. 12. The Church gave him a like call Dec. 21, 1858; and Jan. 10, 1859, the parish renewed its call.

1858. Religious awakening, 18 received by confession. In Union Hall, at Crawley's Falls, the Baptist and Congregational pastors alternated in preaching from Feb. 4, 1859, to Dec. 4, 1864. In the great Rebellion the pastor was bold and outspoken in his loyalty. In 1863-4 the Church granted him 24 weeks' absence to go to the front and work in the U. S. Christian Commission. Becoming interested in this work, he sought and received dismissal from his pastorate Oct. 16, 1865. The supplies during his leave of absence were J. W. Ward, Jr., E. Gerry, Page, N. F. Carter, Holliday, E. D. Eldridge, Garland, E. C. Miles, and M. H. Wells. From 1861 to 1864 this town furnished 85 soldiers, paying them in bounties \$18,735. As many as a score of them died or were disabled by the war.

1865, April 21. Rev. J. Boutwell died, sending these last words to this Church: "Tell them I loved them from my first acquaintance with them, and I shall love them to the end. Tell them I wish them peace and prosperity."

1866, April 2. "Society" voted to settle or hire Rev. M. H. Wells; \$500 and parsonage. 1868. Renovation of the inside of the Meeting House. 1866 to 1869. The Church was under the disadvantage of having its minister, Mr. Lasell, living 15 miles distant, and, as a consequence, received not much pastoral care; yet the pulpit ministrations were able and fitted to edify. Other "supplies" were Revs. C. Chapman, E. D. Eldridge, W. H. Barrows, and B. Southworth. From Sept. 1, 1869, through 10 months there was no preaching or Sabbath school. These circumstances increased the task of the next minister, Rev. W. C. Jackson, who, with experience ripened by service both at home and abroad, labored here faithfully nearly twelve years.

May 6, 1871. He moved into the parsonage. April 24, 1873. The Church came to the necessity of asking Home Missionary aid (\$150), and has been aided ever since. From December the Sabbath school was omitted through four months. Sept., 1874. Repairs on parsonage buildings — \$75.

1876, Jan. 2. Mr. Jackson began preaching at Flanders' hall; Union Sabbath school there from July 31 till Nov. 4, 1883. In the delinquency of the salary there was, Oct. 26, 1877, about \$95 "Donation" to the pastor. 1881, Nov. 27. Mr. Jackson's farewell discourse, Luke 10:20; yet he preached at Crawley's till the following May. His sermons are spoken of by all as able and carefully prepared; and he remains, with us, beloved and highly esteemed by all who know him.

During Rev. E. B. Pike's 4½ years' ministry here the Church prospered. Special meetings were held from time to time in different parts of the parish; in some of which the pastor was aided by Revs. C. Nichols, J. W. Adams, and Messrs. Folger and Jackson; and 21 were added by confession. There was also material prosperity—considerable repairing of the Church property and the sheds, and the gift of an organ by Mr. Pike. He was chaplain at the County Farm from May 1, 1884, to Sept. 1, 1886. A Young People's Society of Christian Endeavor organized Apr. 7, 1887.

1887. During the 18 months while Mr. Mank and the Andover students whom he sent acceptably supplied the pulpit, few meetings of the Church were held except on the Sabbath and on Saturday evening. Other "Supplies" with Mr. Mank were L. C. Kimball, W. C. Cole, T. M. Edmands, Weston, and J. Nason.

1888. Rev. Benjamin A. Dean began July 15; repairs of the parsonage and bell-tower; renewal of the two week-day prayer meetings and of the missionary concert. 1889. Brentwood Pastor began preaching at East Fremont Jan. 20, Sabbath school June 2, and weekly prayer meeting June 12,—followed by religious interest and several conversions.

Sabbath School Superintendents began: T. S. Robinson, 1819, and again in 1834, in 1849, and in 1861; F. Welch, 1836; L. Thyng, 1846; E. Stevens, ———; C. S. Tucke, 1852; H. McLeod, 1861; H. J. Robinson, 1865; L. J. Brock, 1869; D. C. Bean, 1875; J. R. Smith, 1882; Miss M. E. Pike, 1887.

Sources of the Church Funds: April 1, 1839, Josiah R. Dudley, \$100; Oct. 24, 1858, Josiah Dudley, \$100; Sept. 23, 1863, Anna Thyng, \$100; Apr. 2, 1866, Miss Sarah Trask, \$200; Mar. 21, 1879, Widow Lydia Tucke, \$100; Dec. 1, 1879, Lieut. John Tucke, \$50.

Population of Brentwood: in 1767, 1,064; in 1773, 1,089, slaves 5; in 1775, 1,100, slaves 3; in 1790, 976, slaves 1; in 1800, 899; in 1810, 905; in 1820, 892; in 1830, 891; in 1840, 888; in 1850, 923; in 1860, 887; in 1870, 895; in 1880, 999.

CONFESSION AND COVENANT
OF THE
BRENTWOOD, N. H., CONGREGATIONAL CHURCH.

ADOPTED, MAY 2, 1839 : REVISED, AUGUST 30, 1889.

I. We believe in one God, a Spirit, infinite, eternal, unchangeable, holy, just, and good ; that He created and governs the universe according to His own will and in infinite wisdom and love.

II. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only perfect rule of faith and practice.

III. We believe that God exists as the Father, the Son, and the Holy Ghost, who are equal in all divine attributes.

IV. We believe that man was originally created holy ; that he fell from this state by sinning against God ; and that, in consequence of his fall, all mankind are by nature entirely destitute of holiness and in a state of positive disaffection to the law, character, and government of God.

V. We believe that man is a free moral agent ; voluntary in obeying or disobeying the will of God ; and therefore without excuse for transgressing the divine law, continuing impenitent, and not believing and embracing the gospel.

VI. We believe that God, in order to open a way for the salvation of men consistent with the maintenance of His government, gave His beloved Son, who, by His voluntary sufferings and death, made atonement for sin ; through which atonement salvation is freely offered to the whole world.

VII. We believe that a change of heart is necessary to qualify men for heaven ; and that this change is wrought by the agency of the Holy Spirit through the truth ; and by the same agency those thus changed are sanctified and preserved unto eternal life.

VIII. We believe that the Essential Conditions of Salvation are Repentance of sin and Faith in the Lord Jesus Christ ; and they who thus repent and believe are freely justified and adopted into the family of God ; and that they who through continued faith in Christ endure to the end will be finally saved.

IX. We believe that it is the duty of every person to search the Scriptures daily ; to watch over his heart and life ; to observe the Sabbath ; to

THE UNIVERSITY OF CHICAGO

1911

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

The University of Chicago is a private research university in Chicago, Illinois. It was founded in 1837 as the first American university to be organized around the study of the liberal arts. The university is known for its commitment to academic excellence and its role in the development of modern higher education. It has a long history of producing influential scholars and leaders in various fields of study. The university's campus is located in the Hyde Park neighborhood of Chicago, and it is one of the largest and most prominent universities in the United States. The University of Chicago is a member of the Association of American Universities and is ranked among the top universities in the world. It is a research-intensive institution with a strong emphasis on interdisciplinary collaboration and innovation. The university's faculty includes many of the most prominent scholars in their fields, and it is a leading center for the advancement of knowledge and the training of future generations of leaders and professionals. The University of Chicago is a place where the pursuit of knowledge is a central mission, and it is a source of pride and inspiration for its students, faculty, and the community it serves.

attend conscientiously upon public, family, and secret worship; to practice godliness, sobriety, temperance, and brotherly kindness; and that these are fruits of saving faith, and are essential evidences of Christian character.

X. We believe that Christ has a visible Church, into which none but real believers have the right of admission; that these, with their young children, are the proper subjects of Baptism; that believers only have right to the Lord's Supper; and that it is the duty of all such believers to become members of the visible Church.

XI. We believe that the Lord Jesus Christ shall come again in the glory of the Father, when He shall raise the dead and judge the world, rendering to every man according to his works; and that the wicked shall go away into eternal punishment, but the righteous into eternal life.

[Baptism.]

COVENANT.

You do now in the presence of God, angels, and men, solemnly consecrate yourself, and all that you have and are, to the Lord Jehovah, Father, Son, and Holy Ghost, in an everlasting covenant, to be His willing servant forever. Relying on the assistance of His Spirit, you will endeavor in all the relations and duties of life to promote the interests of His kingdom.

You promise by the grace of God to deny all ungodliness and every worldly lust, to avoid even the appearance of evil, and to live in strict accordance with the doctrines, precepts, and ordinances which you have now acknowledged in this Confession of Faith.

You also covenant with the members of this Church of Christ that you will regularly worship and commune with them, and walk with them in Christian fellowship and love. You will bear your proportion, according to your ability, in maintaining the worship of God in this Church and congregation. And you will also devote a portion of your substance to promote the Redeemer's kingdom in the world.

You will conform to the discipline of this Church as enjoined by Christ in His gospel, and particularly in the eighteenth chapter of Matthew.

You covenant to abstain entirely from the use of all intoxicating drinks as a beverage. You will watch over, and, as occasion may require, admonish your brethren, in meekness and Christian love.

Should it ever become necessary for you to remove your relation from this to some other Church, you will seek such removal in an orderly and Christian manner; and, so long as you shall continue a member of this Church, you will endeavor to promote its purity, peace, and edification.

Do you thus covenant and engage?

[The Church will rise.]

We now receive you to the communion, watch, and fellowship of this Church, regarding you as a member of the body of Christ.

We ourselves acknowledge the same covenant obligations into which you have now entered. We pray God that both you and we may have grace to be faithful to this covenant, and glorify Him with the holiness which becomes His house.

And now, beloved, let it be impressed upon your mind that the vows of the Lord are upon you. They will follow you to the bar of God, and in whatever state you may be fixed will abide upon you forever. Amen.

Membership of the Brentwood Church: in 1747, about 30 in K. Church; in 1751, about 80 in the two churches; in 1756 (Union Church) probably more than 120; in 1766, 153; in 1801, 22; in 1813, 12; in 1819, 29; in 1820, 46; in 1825, 48; in 1830, 51; in 1835, 45; in 1840, 72; in 1845, 77; in 1850, 78; in 1855, 63; in 1860, 77; in 1865, 59; in 1870, 55; in 1875, 54; in 1880, 44; in 1885, 58; in 1889, 61.

ROLL OF MEMBERS.

We lack the names of those who were received and also died between 1751 and 1766; and of those who were received between 1766 and 1801. The First Church in Brentwood (at Keeneborough) left no records whatever; those names below marked 1 were probably its members. The Second Church in B., organized July 23, 1751, was composed of the first 53 names immediately following. K. denotes dismissed from Kingston Church. The first 31 so marked came in a colony, Jan. 6, 1751. The First Church, called the "Borough," and the Second Church, called the "Gully," became, Jan. 21, 1756, the Union Church. L. denotes admitted by letter; all others by confession. A star (*) includes those who have withdrawn from the church, and those from whom the church has withdrawn fellowship. P. denotes living in Poplin (now Fremont); and D., moved to Deerfield; and B., dismissed to Brentwood Baptist Church. The Union Church included those marked 2 and the 122 names immediately following the ——— on page 30. Names of husband and wife united by a brace.

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
Dea. Benjamin Veasey }	L.			1764	61
2 Deborah Veasey (Blake) }	L.			1768	64
2 Dea. Jeremiah Bean, Jr. K. D. }	L.			1797	
2 Sarah Bean (Blake). K. }	L.				
Daniel Ladd. K. }	L.			1765	78
2 Mehitabel Ladd (Philbrick). K. }	L.				
2 John Brown. K. }	L.			1755	
2 Mary Brown. K. } B.	L.		1782		
2 Benoni Gordon. K. }	L.			1769	60
2 Abigail Gordon (Smith). K. }	L.				
2 Daniel Gordon. K. }	L.			1786	82
2 Susannah Gordon. K. } B.	L.		1781		
2 John Folsham. K. }	L.		1771	1774	65
2 Abigail Folsham (Carr). K. }	L.				
2 Jonathan Smith. K. }	L.		1773		
Sarah Smith (Bean). K. } B.	L.				
2 David Bean. K. }	L.			1757	
2 Mary Bean (Blake). K. }	L.				
2 Joseph Goss. K. }	L.			1790	
2 Hannah Goss. K. }	L.				
Ithiel Smith. K. }	L.				
2 Hannah Smith (Gordon). K. }	L.				
2 Winthrop Marston }			1771	1795	
2 Martha Marston } B.					
2 Thomas Critchett. K. }	L.				
Mary Critchett (Roberds). K. }	L.				
2 Davison Dudley. K.	L.			1775	52

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
James Dudley, Jr. K.	L.			1761	46
Joseph Judkins. K. }	L.			1768	
Sarah Judkins K. }	L.				
Zachariah Judkins. K.	L.				
Ezekiel Hoyt }					
Rebecca Hoyt (Brown) }					
2 Orlando Weed } B.			1773		
2 Sarah Weed }					
2 Joseph Godfrey }			1779		
2 Susannah Godfrey } B.					
2 Jonathan Pulsifer }				1766	
2 Susannah Pulsifer }					
2 Elisha Sanborn }				1786	76
2 Lydia Sanborn (Gordon) }				1787	
Joel Judkins }				1758	
Rebecca Judkins }				1754	
2 Abraham Smith. K. }					
2 Elizabeth Smith. K. }					
2 Daniel Sanborn }				1782	74
2 Abigail Sanborn (Prescott) }				1781	69
2 Benjamin Fifield }				1797	
Hannah Fifield }					
2 Wid. Bridget Clifford. K.				1771	
2 Mary Gordon. K.					
Dorothy Morrill (Gilman)					
Wid. Abigail Roberds					
1 Deacon Timothy Leavitt				1756	65
1 Abigail Leavitt (Giles), w. John				1755	45
Mary Tucke (Dow), w. Deacon John	L.	1759		1762	28
Benjamin Huntoon. K.	L.	1759			
1 Sarah Kelly (Dudley), w. Darby				1761	
1 Rev. Nathanael Trask }	L.	1747		1789	68
1 Parnel Trask (Thing) }				1797	70
Deacon Joseph Wadleigh }	L.			1792	80
Annie Wadleigh (Swain) }	L.			1777	61
1 Humphrey Wilson }				1770	75
1 Mary Wilson (Leavitt) }					
1 Annie Leavitt (Lyford), w. Deacon Timothy				1775	

NAME.		How added.	Admitted.	Dismissed.	Died.	Age.
1	Daniel Wormald }				1777	
1	Sarah Wormald }				1791	
1	Samuel Smith }				1767	66
1	Elizabeth Smith (Gordon) }					
1	Nathanael Prescott }				1788	67
1	Hannah Prescott }					
1	John Morgan					
1	Samuel Edgerly }				1793	
1	Abigail Edgerly }					
1	Nicholas Dudley }				1766	72
1	Elizabeth Dudley (Gordon) }					
	Chase Smith }				1780	48
	Abigail Smith (Sanborn) }					
	Elias Swain }					
	Sarah Swain (Rogers) }					
	Alexander Roberds					
	Benjamin Cram }					
	Abigail Cram }					
	Mary Cram, d. Benjamin					
1	John Leavitt				1766	54
	Abram Drake }					
	Martha Drake (Eaton) } B.			1772		
	John Sleeper					
1	Antipas Gilman }				1793	88
1	Lydia Gilman (Thing) } B.			1772		
1	Darby Kelley				1788	
	Aaron Rawlings } D.					
	Elizabeth Rawlings } D.					
	Joseph Shaw }					
	Mary Shaw }					
	Jonathan Veasey }				1792	65
3	Bethiah Veasey (Tucke) }				1801	73
	Joseph Greeley }				1799	84
	Elizabeth Greeley (Dudley) }				1809	87
	Sarah Clough. K.					
	Zacheus Clough (her son)					
	Samuel Tucke }				1777	39
3	Anna Tucke (Moulton) }				1836	92
	Sinclair Bean					

NAME.		How added.	Admitted.	Dismissed.	Died.	Age.
3	Samuel Locke } Deborah Locke (Veasey) }				1768	35
3	Nathan Brown. P. }					
3	Tabitha Brown (Clough) }					
3	Abram Morrill }				1823	85
	Elizabeth Morrill }				1777	34
3	Abram Sanborn }					
3	Rachel Sanborn }					
3	Deacon John Tucke	L.			1805	69
	James Merrill }					
	Mary Merrill }					
	John Hoyt }					
	Sarah Hoyt }					
	Jonathan Hoyt					
	Sarah Hoyt					
	Joanna Hoyt					
3	William Morrill }				1812	76
3	Lydia Morrill (Trask) }				1817	86
	Stephen Butler. B.				1771	67
	Sarah Butler, d. Stephen					
	Abel Morrill }					
	Hannah Morrill (French) }				1776	
	Enoch Brown. P. }					
	Ruth Brown (Clough). P. }					
	Joseph Hoyt. D. }					
	Sarah Hoyt. D. }					
	David Hoyt					
1	John Holland				1777	
	Stephen Hobbs. P. }					
	Mary Hobbs. P. }				1781	
	Deacon Joseph Johnson }	L.	1761			
	Anna Johnson (Lane) }	L.	1761		1780	39
	Levi Morrill. B. }				1771	
	Molly Morrill (Currier). B. }				1771	
	Elizabeth Gilman (Dudley), w. Simon					
1	Hannah Thing (Dudley), w. Josiah					
	Mary Leavitt (Gordon), w. Joseph					
	Elizabeth Wilson (Barber), w. Nathanael				1824	85

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
Mary Shaw					
Judith Fellows					
Anna Judkins					
Hannah Wittier					
Members in 1801, besides 12 above, marked 3:—					
Deacon Robert Rowe				1804	77
Susannah Tucke (Smith), w. Deacon John				1815	60
Daniel Brown { P.					
Ruth Brown } P.					
Abigail Clark					
Wid. Sarah Prescott				1835	
Sarah Prescott					
Deborah Robinson (Dudley), w. Jonathan				1826	
Wid. Betsey Thing, w. Samuel, Jr.					
Wid. Dorothy Robinson (Lyford), w. James				1830	84
Received by Mr. Flint, the eleven following:—					
Deacon Jeremiah Veasey {	1801	1832	1851	82	
Abigail Veasey (Clark) }	1801	1832	1841	71	
Elizabeth Woodbury (Sanborn), w. John	1802	1830	1831		
Lydia Leavitt, w. Gilman	1802		1810		
Anna Fifield	1803		1826		
Sally Agille	1803				
Sarah Hook (Morrill), w. William	1803		1856	80	
Mary Waters	1804				
Rachel Smith, w. Reuben	1806		1821		
Margaret Cram	1806				
Elizabeth Trask (Leavitt), w. Jonathan	1806				
Received by Mr. Colton, the next 41.					
(Doctor) Thomas Stow Ranney	1815		1830		
William Morrill	1815		1838	71	
Mary Robinson (Leavitt), w. David	1815		1839	86	

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
Sarah Thyng }		1817	1840	1875	74
Eliphalet Thyng }		1819		1859	65
Biley L. Thyng		1819		1824	51
Deacon John Tucke }		1819		1834	68
Rachel Tucke (Sanborn) }		1819		1852	86
Anna Thyng (Lyford), w. Bartholomew		1819		1848	95
Anna Stevens (Morrill), wid. Hale		1819		1844	79
Elizabeth Morrill (Dudley), w. William		1819		1865	89
Hannah Ranney (Hook), w. Thomas Stow		1819		1826	
Mary Flint (Kendall), wid. Rev. E. Flint		1819		1841	72
Sarah Robinson (Graves), w. Gilman		1819		1849	69
Mary Lovell Dudley (Flint), w. Samuel		1819		1867	85
Betsey Kimball		1819		1853	78
Betsey Robinson (Robinson), w. Ephraim		1819		1855	70
Wid. Mary Hook		1819			
Lydia Tucke (Stevens), w. John, Jr.		1819		1879	89
Betsey Marshall (Frost), w. Hawley		1819		1833	41
Abigail Marshall		1819		1868	74
Abigail McClure		1819			
Rebekah Ann Thyng (Thyng), w. Bartholomew		1819		1831	31
Agnes Stevens (Robinson), w. Edward		1819		1841	72
Anna Thyng (Robinson), w. Biley L.		1819		1862	84
Dorothy Moody		1819		1844	75
Deacon Thomas Stow Robinson }		1820		1880	91
Sophia Robinson (Gordon) }	L.	1819		1880	85
Elizabeth Colton (Faxon), w. Rev. Chester		1820	1825	1865	78
Susanna Graves		1820		1822	35
Sarah Trask, d. Samuel		1820		1865	77
Rebekah Ann Graves (Thyng), w. Joseph		1820		1864	79
Andrew Marshall		1820	1834	1877	82
Elizabeth Trask, d. Rev. Nathanael		1820		1829	79
Elizabeth Marshall		1820		1846	45
Elizabeth Dudley (Dudley), w. Jeremiah		1822		1850	71

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
Caroline Lane (Marshall), wid. Isaac		1822	1839	1886	77
Mary Foster, w. Doctor Samuel F.	L.	1823	1827		
Lyford Thyng		1823	1857	1864	59
Maria Robinson (Porter), w. Asa	L.	1823		1885	87
Josiah Dudley		1824		1857	85
Rev. Luke A. Spofford }	L.	1826	1831	1855	70
Grata Spofford }	L.	1826	1831		
Lydia Thyng (Pickering), w. Lyford	L.	1826	1857	1871	70
Lydia Lyford, w. Joshua S.	L.	1826		1882	79
Deacon Coffin Sanborn Tucke		1827		1878	78
Sarah Graves (Sanborn), wid. William		1827		1844	90
Mehitabel Thyng (Judkins), w. James		1827		1867	72
Asa Robinson		1829		1859	65
Deborah Woodman, w. Joseph		1830	1832		
Philenia Robinson (Ward), w. Frederick		1830		1872	68
Laura E. Purdy (Ward) w. Rev. Lucius		1830		1863	56
William G. Robinson		1831		1863	60
Grace Wood (Stewart), wid. Asa		1831		1871	79
David R. Fellows		1834		1871	65
Abigail Fellows (Robinson), w. Michael		1834		1854	72
Betsey Hanson (Fellows), w. Amos		1834		1886	75
Hannah Bartlett (Wood), w. Joshua		1834		1878	64
Rev. Francis Welch	L.	1835	1866		
James Robinson	L.	1835		1850	84
Sophia Smith (Darrah), w. John	L.	1836		1889	83
Edward Stevens }	L.	1838		1854	66
Sarah Stevens (Wood) }	L.	1838		1869	73
Abigail A. Robinson (Stevens), wid. John R.	L.	1838		1867	55
Rev. John Gunnison }	L.	1839	1841	1865	67
Nancy M. Gunnison }	L.	1839	1841		
Hawley Marshall }		1839		1863	74
Judith Marshall (Frost) }		1839		1884	86
David Parshley * 1846		1839		1867	75
Deacon John Tucke		1839		1875	85

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
Joshua S. Lyford		1839		1870	68
Lovell J. Brock }		1839	1870		
Anna Brock (Gordon) }		1839	1870	1879	66
Stephen Dudley }		1839	1840	1880	74
Mary Dudley (Twombly) }	Received again, 1845	1839	1840	1878	71
Lydia Robinson (Smith), w. Ephraim		1839		1877	77
Abigail Palmer (Gordon) wid. David		1839		1851	50
Sarah Dudley (Robinson), w. Josiah		1839		1858	70
Annis Thyng, w. James	L.	1839		1873	83
Nancy Carter (Falls), wid. Jacob		1839		1859	80
Margaret Fuller (Hook), w. Samuel		1839		1863	41
Henry Marshall, Jr.		1839		1844	41
William G. Hook		1839		1854	42
Eliphalet Porter Robinson * 1849		1839			
William H. Hook		1839		1882	59
Elizabeth A. Hook		1840	1871		
Sarah A. Morrill (Dudley), wid. John W.		1840		1869	60
Catherine S. Moulton (Dudley), wid. Deacon Wm. P.		1840	1874		
Jeremiah Dudley		1841		1852	77
Isaac G. Morse		1841		1871	59
Dudley H. Robinson		1841		1863	39
Jane Dudley (Stevens), w. John G.		1841		1882	66
Mary L. Dudley		1841		1887	73
Mary Tucke (Stevens), w. Coffin S.		1841		1863	50
Joanna Tilton (Dudley), w. John		1841		1887	66
Mary Dudley, (Dudley), w. Andrew		1841		1868	86
Rev. James Boutwell }	L.	1842		1865	50
Mary Boutwell (Abbott) }	L.	1842		1868	54
Mary Ann Morfill (Tucke), wid. William		1843	1858		
John Ladd, Jr.		1846		1870	57
Abigail Graves (Robinson) w. L. T.		1846		1846	34
Betsey Jane Martin		1847			

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
Luke Averill }	L.	1850		1864	77
Betsey Averill (Philbrick) }	L.	1850		1876	89
Betsey Ladd (Marston), w. John, Jr.	L.	1850		1862	40
Rev. Charles Dame }	L.	1855	1858		
Nancy Dame (Page) }	L.	1855	1858		
Wm. Henry Dudley		1854		1854	26
Rev. Hugh McLeod }	L.	1859	1867		
Harriet McLeod (Hill) }	L.	1859	1867		
Henry Dane	L.	1858		1875	78
Maria Gordon (Robinson), w. Simon		1858		1866	52
Sarah Graves (Robinson), w. Lyford T.		1858		1862	41
George G. Brackett }		1858		1881	75
Sarah Brackett (Davis) }		1858		1883	75
Melissa Robinson (Kimball), w. Dudley		1858		1875	43
Maria Farmer (Robinson), w. Thomas		1858		1873	33
Hannah Colcord (Thyng), w. Capt. John		1858		1876	87
Ira Thyng. B. }		1858	1862		
Betsey Thyng B. (Sleeper) }		1858	1862	1876	58
Abbie W. Robinson		1861		1873	29
Agnes M. Tucke		1865	1871		
Mary Robinson (Dow), w. Geo. E.		1869	1874		
Hannah Dane (Chase), w. Henry		1871		1885	82
John Kimball }	L.	1871		1883	76
Harriet Kimball (Noyes) }	L.	1871			
Rev. Clarence Pike	L.	1883	1885		
H. Augusta Moore (Kimball)	L.	1883		1885	48
Mary Heald (Pike), w. Rev. Josiah H.	L.	1883	1884		
Clara Caverly (Kimball), w. Martin		1886		1885	31
Julia Lyford (Davis), w. Augustus		1885		1885	49
Martin Caverly		1886		1887	36
Members present in 1889:—					
Sarah D. Marshall (Morrill), wid. Henry		1822			
Mehitabel Parshley (Robinson), wid. David		1824			
Joanna Bean (Sanborn), w. David		1839			

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
Abigail J. Robinson (Flint), w. Jonathan		1839			
Betsey J. Colcord (Carter), wid. James		1839			
Mary C. Provere (Smith), wid. Joseph		1840			
Sarah S. Veasey (Robinson), wid. Col. William		1840			
Jonathan Robinson		1841			
Catharine Dudley (Stevens), w. Andrew G.		1841			
Mary Abbie Sanborn		1858			
Dea. David C. Bean		1858			
Paulina Robinson (Robinson), w. Dea. B. F.		1858			
Jeremiah Dudley		1858			
Elizabeth Dudley (Jenness)		1858			
Elizabeth Orne (Hall), w. Henry A.	L.	1859			
Dea. Benj. F. Robinson		1861			
Mary O. Smith, (Sanborn), w. Deacon Lucian		1862			
Wata Morse (Bean), wid. Isaac G.		1863			
Horace J. Robinson		1864			
Hannah E. Flanders (Tucke), w. Ephraim G.		1865			
John A. Rowell		1865			
Mary Rowell (Carter)		1865			
Emma A. Carter		1865			
Angeline Smith (Judkins), w. Othniel		1871			
Deborah Robinson (Dudley), w. Josiah		1871			
Hannah L. Robinson		1875			
Elizabeth Morrill		1879			
Rev. Ezra B. Pike	L.	1883			
Elizabeth A. Pike (Mitchell)	L.	1883			
Martha E. Pike	L.	1883			
Charles L. Fifield * 1885		1883			
Hannah L. Fifield (Trask)		1883			
Henry A. Orne		1883			
Laura M. Trask		1883			
Margaret French (Gordon)		1883			
Betsy Rowe (Gordon), w. Geo.		1883			

NAME.	How added.	Admitted.	Dismissed.	Died.	Age.
Lizzie A. Bean (Morse), w. Justus		1883			
Katie H. Orne		1883			
Hattie M. Knight (Orne), w. George		1883			
Maria L. Lyford		1884			
Mary R. Jackson *1885	L.	1884			
Mary E. Synder (Prescott), wid. Charles	L.	1884			
Angelina M. Hook (Rowell), w. Wilson		1885			
Mary Delia Robinson		1885			
Sarah F. Beldoc (Gordon), w. Thomas		1885			
Augustus D. Lyford		1886			
Ernest R. Pike		1886			
Mabel B. Taylor		1886			
Rev. Benj. A. Dean }	L.	1888			
Ellen P. Dean (Palmer) }	L.	1888			
Rosa Dean	L.	1888			
Florence Dean	L.	1888			
Austin P. Dean	L.	1888			
Lavina Paulina Robinson		1889			

ABSENT MEMBERS (1889).	How added.	Admitted.
P. O.		
Joseph T. Morse Byfield, Mass.		1840
Samuel F. Stevens 126 Berkeley Street, Boston, Mass.		1841
Abby S. Colcord West Rye		1858
Susan F. Lewis (Fellows), w. George . Melrose Highlands, Mass.		1858
Caroline Weeks (Colcord), w. John W., Exeter		1858
Laura P. Colcord Exeter		1858
Carrie F. Hoyt (Provere), w. Elihu B. Sandown		1861
Harriet Kimball (Noyes), wid. John . Exeter	L.	1871
Abbie J. Raits (Orne), w. John . . Elliot, Me.		1875
Henry L. M. Pike Ipswich, Mass.	L.	1883
Wallace S. Stockwell Hubbardston, Mass.		1888

PASTORS AND STATED SUPPLIES (s.s.).

	Native Place.	Born.	Grad.	Theology.	Began.	Settled.
Nathanael Trask	Lexington, Mass.	Mar. 18, 1721	H. U., 1742		1747	O. Dec. 13, 1747
Ebenezer Flint	Draut, Mass.	Nov. 16, 1769	D. C. 1798	Solomon Alken, D. D., Draut, 1799	Nov. 9, 1800	O. May 27, 1801
Chester Colton	Hartford, Ct.	Sept., 1784	Yale, 1804	N. Perkins, D.D., W. Hartford 1816	July 13, 1813	O. Jan. 25, 1815
Luke A. Spofford	Jaffrey	Nov. 5, 1785	Mid. C. 1815	Seth Payson, D.D., Rindge, 1816	O. Gilmanton, June 19, 1819	I. Feb. 22, 1826
Jonathan Ward, s.s.	Plymouth	Aug. 24, 1769	D. C., 1792	N. Emmons, D.D., Franklin, Mass.	O. Alna, Me., Sep. 28, 1796	s.s. Apr. 1, 1830
Francis Welch	Hampstead	Mar. 30, 1805	Union, 1832	Rev. T. Savage, 1833	July, 1833	O. Dec. 4, 1833
John Gunnison	Newburyport, Mass.	Apr. 15, 1798		Rev. Chas. Jenkins, Portland, Me.	O. Lyman, Me., May 12, 1831	I. June 12, 1839
James Boutwell	Lyndeborough	May 14, 1814	D. C., 1836	Andover, 1840	July 11, 1841	O. Nov. 4, 1841
Josiah M. Stearns, s.s.	Ashburnham, Mass.	June 17, 1818	A. C., Mar. C., 1844	Mercersburg and Lane, 1846	O. Lunenburg, Vt., June, 1849	s.s. Sep. 26, 1852
Charles Dame	So. Berwick, Me.	Sept. 12, 1810	Bow. C., 1835	Andover, 1838	O. Falmouth, Me., May 29, 1839	I. May 17, 1854
Hugh McLeod	Pictou, N. S.	Jan. 1, 1826	A. C., 1851	Bangor, 1854	O. Springfield, Ohio, June 27, 1855	I. Feb. 17, 1859
Nathaniel Lasell, s.s.	Schoharie, N. Y.	Feb. 4, 1814	W. C., 1839	Auburn, 1846	O. Stockbridge, Mass., May 15, 1850	s.s. July 15, 1866
William C. Jackson, s.s.	Madison,	Feb. 17, 1808	D. C., 1831	Andover, 1835	O. Lancaster, Oct. 14, 1835	s.s. July 10, 1870
Ezra B. Pike, M.D., s.s.	Hiram, Me.	May 6, 1833		Bangor, 1863	O. Hiram, Me., Sept. 16, 1863	s.s. May 14, 1882
Herbert G. Mank, s.s.	Waldoboro', Me.	Sept. 14, 1863	A. C., 1885	Andover, 1888	s.s. Sept. 1, 1886	
Benjamin A. Dean, s.s.	Shrewsbury, Mass.	Nov. 4, 1838	A. C., 1862	Union, N. Y., 1865	O. Shrewsbury, Mass., July 20, 1866	s.s. July 15, 1888

DEACONS.

	Chosen.	Died.	Age.	REMARKS.
Timothy Leavitt	As soon as 1747	March, 1756	{ Cir. 65	Deacon of Keeneborough Church. A "weaver." Owned land here in 1712.
Benjamin Veasey, Esq.	July, 1751	March 8, 1764	61	Deacon of "Gully" Church. Born, Stratham. Here, 1727, from Hampton Falls.
Joseph Wadleigh	Before July, 1756	Jan. 23, 1792	80	Deacon of Union Church; active till 1786. From Kensington. At Exeter and here, 1737.
Jeremiah Bean, Jr.	Fall of 1763	Sept., 1797		At Exeter, 1772; Deerfield, 1788, where he died.
Joseph Johnson	Before Aug. 22, 1774	1789	55	From Hampton, 1760; Crown Point, 1762. To Hampton, 1785. A "tanner."
Robert Rowe	Before March, 1787	Jan. 21, 1804	54	From Hampton Falls and Kensington.
John Tucke	Before March, 1787	Sept. 9, 1805	69	In 1742 his father Deacon and he a member at Hampton Falls; he came thence, 1760.
Jeremiah Veasey	1805	March 28, 1851	82	In 1826 removed to Centreville, N.Y.; grandson of Deacon B. Veasey.
John Tucke	Aug. 17, 1820	July 9, 1834	68	Son of Deacon John Tucke.
Coffin Sanborn Tucke	May 6, 1839	Oct. 27, 1878	78	Son of second Deacon John Tucke.
Thomas S. Robinson	May 6, 1839	March 13, 1880	90	
David C. Bean	April 30, 1880			
Benjamin F. Robinson	April 30, 1880			

F842087.22

